

Antichrist in Man :
OR
A DISCOVERY
OF THE
GREAT WHORE
That sits upon many waters.

Wherein
Is declared what that *Whore* or inward
Mystery is ; together with the destructi-
on thereof, by the powerfull ap-
pearing of Christ in us.

By Joseph Salmon, a Member of the Army.

Revel. 18. 2.

And he cried mightily with a strong voice, saying, Babylon
is fallen, is fallen, and is become the habitation of de-
vils, and a cage of every unclean and hatefull bird.

Verf. 20. Rejoyce over her, thou heaven, and ye holy Apo-
stles and Prophets, for God hath avenged you on her.

L O N D O N,
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To all those who desire to be
acquainted with the Mystery of
Godlines, and especially to those
my beloved Friends and Brethren
in the Lord, with whom I have for-
merly walked in outward formall
Communion, both in City
and Countrey.

M*I* dear Friends, whose I am in
the bowels of unfained love;
considering with my selfe,
that there is nothing more
requisite to be knowne, then
these two great Mysteries, the Mystery of
godlinesse, and the Mystery of iniquity;
and likewise pondering how much all flesh
is opposite to the discovery of these two
Mysteries; I have presumed to dictate un-
to you in this small Treatise, wherein I
have briefly, and infirmly discovered unto
you, what the Lord hath manifested unto
me of the spirit of Antichrist, that is in all
of us. It may be that I may be supposed, by

many of you, in this little volume, to endeavour the subversion and overthrow of that forme and discipline that you for the present walk in; but I assure you from the truth of my heart, that I intend no such thing, but shal rather incourage any of you to continue in that dispensation, where the Lord doth manifest himself to you in the same: only this know (dear Friends) that the Lord hath his movings towards his people, to some he shews himself more clearly; to some more obscurely; to some he makes the flesh of Christ comfortable, and joyfull, that is, the discovery of himself in fleshly dispensations; to others he crucifies his own flesh (as I may so say) that is, dies, departs, goes away in the flesh, or fleshly formes and dispensations; and this is my condition for the present, I were a wretch if I should deny the appearances of God to me in that way you now for the present stand in; but now it hath pleased God to move out of these things to me, I now see, that all the knowledge of Christ that they could set out to me, was but a knowledge of him after the flesh: word, I see that Christ hath crucified him-

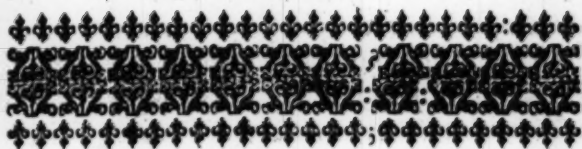
himselfe to me, in all these things in which
before I enjoyed his fleshly presence; inso-
much that I now wait with the Disciples,
where Jesus hath appointed me, even at the
gates of wisdoms house, and at the posts of
wisdoms door, for the return of the Spirit;
for I believe this departed Jesus will come
again, but it shall be in Spirit, not in flesh,
and will make himself to be that substance
to me really, which I caught at in the sha-
dow typically; and this, through mercy, I do
in some measure enjoy, and though in much
imperfection, yet so sweetly, that hence-
forth I desire to know Christ after the flesh
no longer.

Now as concerning this Treatise it self, I
desire you to look upon it as coming from a
childe in the understanding of the divine
things of God, and if you suppose your
selves to have come to more maturity in
divinity then my self, and that you thinke
that you can speake in more glory then I
have done, I hope you will be so much the
more engaged to passe a charitable censure
upon the stammerings of my Infancy: If any
of you shall notwithstanding testifie any ri-
gidness


gienes of spirit against me in this particular; herein I joy and rejoyce, that the Lord in his time will bring you to live so in the light of that Son, as that you shal see all your now present light to be darknesse, and your form to be flesh, and then you wil not be bitter against any poor Saint, that desires to enjoy God in a more high dispensation then your selves; in the mean time, I desire your praiers to the Lord for me, and I shall for ever commit you into his hands, who I hope ere long will die to you all in all these outward things, as he hath to me, and by his rising and second coming in you, wil so manifest himself to you, that you shall see him to be the spirituall water, bread and wine, without and beyond al these types and shadows; which is the daily praier of him, who still professeth himselfe to be your brother, by that one Baptism of that one Spirit, into that one body; and for ever remaine,

Tours till death,

Joseph Salmon.



Antichrist in man :
OR
A DISCOVERY
of the great Whore that
sits upon many waters.

 Here hath been much contro-
versie about the finding out of
this great Whore, that spirit of
Antichrist, which God shall
judge, and whom Christ shall
destroy, by the breath of his mouth,
and the brightness of his coming: and in this eager
pursute of her, to finde her out in her scarlet
colour, riding upon the Beast, some men
have attained to glimerings, some to a more
perfect discovery of her; some there are that
affirm this great Whore to be the Pope; some
the Presbyter, some the Episcopacy; now these
men have seen the Whore but in a fleshy dis-
covery,

covery, they take the fruit for the tree, the stream for the fountain; in a word, they have seen her *outside*, but not her *inside*; they know her in the *History*, but not in the *Mystery*; for upon her fore-head is written, *MYSTERY, BABYLON THE GREAT, &c.* Rev. 17. 5.

Know therefore, O man, whomsoever thou art! that judgest the *whore* by these carnall conceptions of her, that thou art far deceived by her, in her fleshly appearances to thee.

This while the sons of men seek to behold this Strumpet in her proper *sphere* and *center*, they deceive themselves, by looking too fleshly and carnally upon her: know first then O man! that this *great whore* is in thee, whilst thou seekest to behold her without thee, whilst thou beholdest her in other men, she is in the mean time acting in a *mystery* in thee: whilst thou despisest the appearance of her in other men, she hath by guile caught thee, and by her *mysterious workings* ensnared thee, and hath stolen thy heart from God and goodnes, she imbraceth thee in her arms; she kisseth thee with her mouth; she deceiveth thee by her flatteries, whilst thou thinkest thou hast nothing to doe with her; she is in thy bosom, whilst thou thinkest she is far distant from thee; and this is done in a *mystery* and thou seest it not.

Now

Now then looking upon this *whore* spiritually, not carnally; *in us*, and not out of *us*; *in the mystery*, and not in the *history*: once more let us make inquisition after her, and endeavour to finde her out in all her subtil and close corners. For thy better attaining to the discovery of her, Consider

First, What this great *whore* is.

Secondly, How she works, and what pretences she deludes the soul by.

Thirdly, How a soul comes to attain a sight of her.

Fourthly, and lastly, How and when she shall be destroyed. And thus we may attain to a sight of *Babylon*, with her rise, and her down-fall.

First, *What is the whore?*

This *Whore*, this *Babylon*, this *Antichrist*, is thy fleshly wisdom; that spirituall *Serpent*, thou art deceived by, and committest fornication with all, is the *wisdom* of the flesh, the carnal policy of the creature.

This was that *Antichrist* that appeared in, and to our first Parents, and that which they harlotred with from the Lord God: he created *Adam* blinde and naked, to this end, that *Adam* might not see, but God for him; nor *Adam* might not know, but what God knew in him, and for him; and so this *Adam*, though blinde

blinde and naked, yet cloathed with such divine robes, as were altogether inconsistent to fleshly *Adam*; so here was God All, the creature Nothing.

But now comes the *Serpent*, which is the subtilest beast in mans worldly heart, namely, *Self* and *Flesh*; and that dispenses its wisdom into the heart of the Creatures, and that bids them *eat*, and then their *eyes* should be opened, & they should be as Gods, knowing good and evil. Now man desiring (by the report of fleshly wisdom) to have his eyes opened, and to be as God, and to be no more a subject, but a King; no longer governed, but a Governour, runs away from God, departs from his first Lover, and commits adultery with his own fleshly wisdom: And as *Adam* in the History, so all in the Mystery, commit daily fornication with the *Whore* our fleshly wisdom, by eating of the forbidden tree; for this forbidden tree is in us, and we taste of it continually, and hourly suffer death for the same.

This *Garden of Eden* in the mystery, O man! is in thee, in whom God hath placed the manifestation of himselfe, and hath brought forth the buddings of his glory; and any of these thou maiest eat, but there is a tree in the midst of this Garden of which thou maiest

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not eat, which is thy heart, O man! this must be reserved wholly to the Lord; this God calls for, *Pro. 23. 28. My son, give me thy heart*; that is, thou must ascribe nothing to thy self; but give over all man into my hands, and willing to be no more, then I will be in thee, and to know no more then I shal know for thee, this is that *forbidden tree* that God would not have us eat of: but whole man with his wisdom, reason, judgement, affections, will and understanding, must be given to the Lord: but now comes this Serpent our subtile, fleshly wisdom in us, and that thinkes much to let God be all, do all, and have the glory of all: but it would fain see with its own eyes, and be a God unto its self; so it forsakes all the rest of the trees, which God hath given it to eat of, namely, the manifestation of God in the soul, and takes of its own fruit, and eats of that feast that flesh hath provided, and so forsakes the fountain, and runs to the broken Cistern, *Jer. 2. 13.* and thus our eyes comes to be opened, and we see no longer light in Gods light, but with the eye of self and reason, *Saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth, Jer. 2. 27.* that is, attributing nothing to God, but all to fleshly wisdom; with which we have adulterated and harlotrized from the Lord.

Thus

Thus, O man ! thou seest what that great *whore is*, and where she lieth, even in the inmost closets of thy soul. Now that thou maist be farther convinced, that this wisdom of the flesh, is the *Antichrist*, the great *whore*, do but first consider the *Names*, and secondly, the *Nature* of her.

First, Her *Names* in Scripture are divers; as first, she is called *Antichrist*, which is as much as to say, *against Christ*: now man as a creature is not against Christ: but the wisdom of the flesh in man, this is against Christ, and so consequently the great *whore* or *Antichrist*.

Secondly, She is called *Babylon* in Scripture, *Rev. 17. 5. & 18. 2.* which is as much as to say, *confusion*; now all confusion that is wrought either in *Pope*, *Presbyter*, or any other particular State, is by the wisdom of the flesh, therefore this is that great *Babylon*.

Thirdly, She is called that wicked one, *2 Thess. 3. 8.* Now all the actual wickednesse that proceeds from the sons of men, flows from that original within, even the wisdom of the flesh; therefore the wisdom of the flesh, is that great wicked one, which is to be destroyed.

Fourthly, She is called the *Mother of harlots and abominations of the earth*, *Rev. 17. 5.* Now what's the *Mother of harlots*? Surely this cannot be

be either the *Pope*, or any other particular State; for if the *Pope* be the *Mother of Harlots*, then I demand who, or what is the *Mother of his Harlotry*? Then what, or who, is the *Mother of Harlots*? why she is in us all in a *mystery*, it is the wisdom of the *flesh* in man, which is the *mother of all the abomination* which is committed against the Lord.

This is that *Antichrist*; this is *Babylon*; here is the *wicked one*; this is the *Matron of all iniquity*, out of the womb of *fleshly wisdom* proceeds all that actual *transgression* that is committed against the Lord: all outward appearances of sins, are but the *bastards of this whore*, the *children of this strange woman*, and the *brats of this great Adulteress*; and happy, yea, thrice blessed shall that man be called, who shall take and dash these *children of the whore against the stones*; This man is *Christ*, who shall come in power and great glory in a *Christian*, and destroy, and dash in pieces the conceptions, bringings forth and appearances of *fleshly wisdom* in us: as we shall shew more at large hereafter.

Thus we have endeavoured to discover the *whore*, what she is by her *Names* given her in Scripture; whereby thou maist understand, that the *whore* doth not consist of any outward State or fleshly appearances to thee: but
upon

upon her fore-head, which is her most open and palpable workings, there is written *Mystery*.

2. That this great *Whore* may yet more fully appear to be the wisdom of the flesh in thee, doe but consider the *nature* of the *Whore* in brief, and so we shall have done with the first query, namely, *What the Whore is?*

Now the *nature* of this *whore* is two-fold;

1. *Opposing*. 2. *Exalting*; both which you may finde attributed to *Antichrist* or the *whore*, in that 2*Thes.* 2. 4. she opposeth *Christ* or *God*; and therefore called *Antichrist*: Now see, O man! whether this *whore* be not thy fleshly *wisdome*: look into thy soul, and behold and see, how opposite thy fleshly *wisdome* is to any thing that is good, or goodnes: what means thote often resistings of the *Spirit* in thee, O man! Seest thou not how the *whore* deceives thee? What conception, bringing forth, or appearance of *God* is there in thee, but the *wisdome* of the *flesh* seeks to devour it, by violent attempts and oppositions, therefore the text saith, ver. 17. 6. That the *whore* was drunk with the bloud of the *Saints*, and *Martyrs* of *Jesus*: How hath this *mystical whore* the *wisdome* of the *flesh* martyred the appearances of *Christ* in thee, so that indeed she is drunk with the bloud of many a sanctified motion of the *Spirit* in thee? The *wisdom* of

of the *flesh* is, that mystical *Saul*, that hunts after the blood of *David*; which is, the tender appearance of God in the soul; this it is that crucifieth the *Lamb* afresh, and puts him to open shame; and all this is done by that bloody *Whore* that harboureth in thy bosome.

The wisdom of the flesh is that bond-slave, that alwaies presents *wisdoms children*, and the children of the free woman, which are the bringings forth of *Jesus* in thee: In a word, this is that great red Dragon, spoken of in *Rev. 12. 3, 4.* who stands before the *Woman*, which is, a Christian, under the pangs of the new birth, ready to be delivered of the blessed childe *Jesus*, in whose heart God is begetting himself, in his own form and image: this I say, is that *Dragon*, even the wisdom of the flesh, which is ready to devour the sweet *Babe*, even *Jesus*, with his forme and feature in the soul, and endeavours to make it an abortive: This is that mystical *Herod*, that seeks the ruine of the appearance of God in our flesh: and thus you see what the opposing nature of the *Whore* is, who for her bloody opposition against the manifestations of God in his people, shall have blood to drink, when she shall be found worthy.

2. We now proceed to the other qualification of the Nature of this *Whore*, which is, a
high,

high, proud, lofty, aspiring nature; being manifested by two things.

1. In that she wil get into *Gods Temple*, *2 Thes.* 2. 4. 2. In that she will therein exalt her self above all that is called *God*, and she will be a god to her self: Behold, O man (as it were in a glasse) the true visognomy and perfect portrature of thy fleshly wisdom.

First then, Consider that thy heart is that *Temple of God*, where this great whore sitteth; therefore minde the *Apostle*, *1 Cor.* 3. 16. Know ye not that ye are the *Temple of God*: as also, *Chap.* 6. 19. Now, thou being this *Temple of God*, thy fleshly wisdom is that *Antichrist*, that whore that sits in thine heart; thou art that *Beast*, that this whore rides upon, *Revel.* 17. 3. For the *Psalmist* saith, *Psal.* 49. 12. That man being in honor, abideth not, but is like the beast that perisheth: here maist thou see, O man! the pride of the wisdom of the flesh, that no place will serve her, but *Gods Temple* the heart of man; that *God* hath set apart for the praise of his glory, doth this whore make her *Beast*, by bringing it to be subject to her dominion; this *Temple of God* to be that den of theevery, which *God* hath made for his own honor and dignity.

Secondly, The exalting nature of the whore is seen, not only by her climbing up into *Gods Temple*

Temple, and so becomes that *Lucifer*, that fell down to *hell*: but also by her behaviour in Gods Temple, She exalts her self above all that is called God, she sits as God in Gods Temple, in a place where she hath no right to rule and govern.

Behold here, O Christian! another proper emblem of the wiidome of the flesh in thee: How doth this *whore*, this *mystical Babylon* exalt her self above every appearance of God in thee; insomuch as her *Tail* draws the third part of the *starres* of *heaven*, and casts them down to the *earth*, which is in me? That reason, will, affections and judgement, which are as the civil powers and lights of the soul, all these are drawn after this *beast*: so that indeed, she now is the *Lady of the Kingdoms*, *Isa. 47. 7.* *say, v. 8.* *I am, and there is none else besides me*: This wiidome of the flesh is that which will not allow the *childe Jesus* any room in the *Inne* of thy heart, but thrusts him into the *Manger*, which is, under the meanest thoughts, poorest respects, and lowest love of thy soul: but in the mean time, this *whore* her self takes the largest rooms, and highest chambers; that is, she is most supream in thy affections; with the greatest love, honor and respect that may be: thus doth this *whore* the wiidome of the flesh, exalt her self as God; yea, and that in Gods Temple, where she hath no right to rule

and govern; for the *Apostle* tells us, *That we are not our own; but are bought with a price; that is, we are to own no Lord, but he that hath bought us: to render no obedience or servitude to any, but to that God who in our flesh hath redeemed us, according to the Commandment Thou shalt have none other gods but me: but self, flesh and creature, wil be God in Gods kingdom; which causeth God to take up a complaint against his people of old; Have I been a barren wilderness unto thee, or a land of darknesse; wherefore then say my people, we are Lords, we are Lords, and we will come no more after thee?*

Now the creature running astray from the Lord, commits fornication with the great whore, the wisdom of the flesh; attributing all power, glory, salvation and happines to selfish wisdom: and therefore Babylon saith on this wise, *Isa. 14. 13. I will ascend into heaven; I will exalt my throne above the stars of God; which is, when the wisdom of the flesh is exalted above the highest sphere of divine light in the soul; nay, v. 17. I will be like the most High.*

Behold, *ô man!* the aspiring, exalting nature of thy carnal wisdom: The wisdom of the *Serpent* would needs have *Adam* to be as God; and to see by his own eyes, and to walk by his own light; which *Serpent* is nothing in the mystery but the wisdom of the flesh, carrying

rying the soul above that centre that God hath seated it in; causing thee to walk by her blaze, and not in Gods light to see light; to hate, scorn, and put a mean estimation upon any motion of God or goodnesse; alwaies thinking thy way the best, and thy counsell the safest; and thus doth this *whore* thy fleshly wisdom, exalt her self above all that is called God in thee; and sits as Gods in thy soul, which is *Gods Temple*. So much for answer to the first Question; namely, what this great *whore* is?

Now thou, having attained some spirituall discovery of this *whore*, both by her *names* and *nature*; it remains, that we proceed in answer to the second Question: which is: namely,

How this Whore works, and what pretences she deludes the soul by.

Now therefore know, *ô man!* that this *whore* works in a *mystery*; upon her fore-head is written, *Mystery*. Rev. 17.

When *Antichrist*, or thy fleshly wisdom is most apparent in any sinfull action; yet in that appearance, she is very *mystical*: so that indeed, upon her most open workings in the heart, there is written *Mystery*.

It is a property of a *Strumpet* to pretend what she doth not intend to her *Lovers*: behold a Character of the *Mother of Harlots*, thy

fleshly wisdom, *She is very subtil of heart*, Pro. 7. she alwaies pretends, what she never intends: So that here, all is well in the history, but meer deceit and delusion in the *mystery*; this *whore*, she will present a glorious shew, but there is nothing but wickednes and harlotry intended.

This is that *spirituall Judas* that will betray thee with his salutations: you shall finde this *whore* in a religious Dress, many times; that hereby she may deceive the heart of the simple; observe how the *Harlot*, in Pro. 7. beguiled the young man, *She caught him, and kissed him, v. 13. and with an impudent face, said unto him; I have peace-offerings with me; this day I have paid my vows: This whore in the mystery, is thy fleshly wisdom, and thou art this simple young man, who art deluded by her. Behold therefore, O man! the impudency and boldnes of this spiritual whore; she is not ashamed to shew her fore-head to thee: but here is a mystery all this while, that thou seest not.*

Now therefore know, O Christian! that this *whore* appears to thee in all thy spiritual performances, and sacrifices to the Lord: if thou dost but observe, thou shalt see her appear in praier, in humiliation, in fasting, nay, in all outward Ordinances, thou shalt see thy fleshly wisdom in all these things, steal thy heart

heart from the Lord, by attributing something to form, flesh and creature: so that we are apt oft-times to blesse our selves in our *spiritual performances*, and sing a *requiem* to our selves in our *fleshly forms*; so that hereby, all our duties are but the *Sacrifices* of the *whore*, the *vows* of our *fleshly wisdom*, which she appeared in, to delude us:

Now, woe and alas for us! that ever we should be deceived by this *whore*, in those things wherein wee thinke is least appearance of her; but here is plainly seen her *mystical apparition*.

This *whore* meets thee, *ô man!* in all thy *religious performances*; and there doth she *attribute* all the *goodnes* of all that is done, to her self; and thou also givest *consent* to it, and to commit *fornication* with her: hence it is that the woman is said, *Re. 17.* to have a *golden cup* in her hand, full of *abominations*, and *filthines* of her *fornications*; a *golden pot*, but a *bitter potion*.

This *Serpent*, our *fleshly wisdom*, appears to us with her *speckled skin*; but within her, there is deadly *poyson*: Beware then of this *whore*, in all her glorious appearances, and *golden manifestations*; for all this is but to ensnare thy heart with her *treachery*: the *wisdom of the flesh* will meet thee many times arrayed in *Purple* and *Scarlet*; coloured and deck-

ed with gold; which in the mystery are nothing else but shews of glory to thee: she will meet thee in good performances; & there she will salute thee, and tell thee that thy good duties have prevailed with God for thee; and she will tell thee, because thou art under such an outward form and carnal dispensation, that therefore thou art better then other Christians, which enjoy God in a more spiritual making out of himself: thus she will endeavour to make thee drink of her fornication, by proposing her golden cup to thee: and thus poor seduced man, commits folly with himself; or his own wisdom in all outward worship whatsoever, forsakes God, in praying, fasting, mourning, and all outward forms; and is carried away more with the decency, order and trimnesse of the whore, in an outward dispensation, then the power and life of godlines, that God requires in a Christian. And so much shall suffice for the setting forth of the first delusive pretence of the whore; which is to array her self in her glory, the better to effect her design upon the poor creature.

2. The design of *Antichrist*, or thy fleshly wisdom, is alwaies to bring thee out of love with God. O! its death to the whore, when she seeth that thou desirest to be constant to thy husband *Jesus*; who hath espoused thee to himself

himself; and therefore *she* is still labouring to bring thee out of love with *Christ*, and *God*.

And this *she* labours to effect, by causing of thee to think that *God* doth not love thee; that so hereby *she* might estrange thy heart from the *Lord*.

It is the work of this *Serpent*, to raise in our hearts hard thoughts of *God*: all poor afflicted souls, whoever you are that grieve under the pangs of an accusing conscience, hearken, behold and consider! how the wisdom of the flesh deludes you, by causing you to look upon *God* in the glasse of flesh and creature; and so hereby to apprehend him to be what he is not!

Poor soul! thou tellest me there is no mercy in a *Christ* for thee; and prithe thee why so? O, alas! *God* loves me not, he is offended at me, and displeased with me; I have been so vile a sinner against him.

Now al this while the poor soul doth but look upon *God* according to the dictates of selfish wisdom; and so it apprehends *God* to be like it self: Thou thoughtest, saith *God*, that I had been altogether such an one as thy self: Because we are angry with *God* many times, therefore we are apt to thinke *God* is froward with us; whereas, *God* is love, saith the *Apostle*, Ephes. 1. Job. 4. and therefore *God* tels us, That his

thoughts are not our thoughts, nor our waies, his waies, Isa. 55.

The wiidom of the flesh endeavors to put out, and extinguish the light of God in a Christian; whereby the soul might see God to be purely love and mercy; and will propose its owne glasse to the creature; which renders God to be what he is not, to mans apprehension:

So that when the soul would fain be refreshed with the comfortable *aspect* of Gods presence, then comes *fleshly wisdom*, & tels the soul it must not behold God according to his love, but according to its own *Iniquity*; & so hereby, dasheth the soul upon the rock of *desperation*; insomuch that the poor creature now concludes, that God is angry with him, and is resolved not to shew him mercy.

Now when the *whore* hath thus estranged the heart from the Lord, by perswading the soul, that either God is not able, or willing to help in its misery; then she propounds her own way to the creature; she will perswade the creature never to go to God again; but rather with the *Prodigal*, to go and feed upon the husks: as namely, upon praier, fasting, or some outward and carnall Ordinances; and here the soul estranged from the *substance*, commits adultery with the *Whore*, in substituting

sting on the shadow, forsaking the fountain, running to the broken cisterns, and so commits a great evil against the Lord: and thus poor naked man runs from God, as from an enemy, behinde the trees of his own creating; and before he will be beholding to God for a cloathing, he will cover himself with the Fig-leaves of his own fleshly wisdom, and so commits adultery with the Mother of Harlots: and now thou seest another de'usive pretence of the whore, by raising hard thoughts of God in thee, by bringing thee out of love with the Lord thy Husband, that so she might the better steal thy heart from God, and rob him of his due and propriety.

3. This Mother of harlots, thy fleshly wisdom will propose her self to be *all* to thee, that so she may draw thy affections after her; she wil tel thee that she can supply all thy wants, and relieve al thy necessities, and therefore thou needest not to be beholden to God for any thing; she will tel thee with Adam, that she can give thee the knowledge of good and evil; and she can open thy eyes, and she it is that gives thee any thing; therefore the text saith, Pro. 9. 13. *A foolish woman is clamorous, she is simple and knows nothing: this foolish woman is thy fleshly wisdom, O man! for the Apostle saith, The wisdom of the flesh is foolishnesse with the Lord;* which

which although it be foolish, simple and knows nothing, yet she is very *clamorous*; that is, her voice must chiefly be hearkned unto: if the still, *small voice of the Spirit* utter it self in thy soul, how doth the clamour of thy foolish fleshly wisdom as it were out-cry, and drown the utterings of God in thee; therefore the Text saith, *v. 14. That she sits in the door of her house, and the highest places of the City, to call Passengers who go right in their way; who so is simple let him turn in hither, and as for him that wants understanding, she saith, Stolen waters are sweet, and bread eaten in secret is pleasant.*

Alas! poor self seduced man that reads this History, and seest not that thou thy self art the very person intended; know therefore that thou art this passenger, who whilst thou art travelling right on the way to seek after Christ, art deluded by the *clamour of this strange woman*: whilst thou art seeking after wisdom, she bids thee turn in hither, she hath wisdom and knowledg for thee; although indeed she is simple and knows nothing: *ô Sirs!* how wise would self be, when it is nothing but folly in the *abstract*.

And thus, *ô man!* thou art invited to *Babylons banquet*, and runnest after the *stolen waters of the whore*, thy fleshly wisdom; which stolen waters in the *mystery*, are nothing else but the *depri-*

depriving of *God* of his due in all his works in the soul. When *God* brings forth his wisdom and divine light, in the soul, then flesh and self will tell thee that all proceeds from them; and so steal *Gods propriety* from him: and thus man runs from *God*, and is estranged from the Lord, and eats his bread secretly with the harlot.

And this (in my apprehension) is a third delusive pretence of the whore, so to shew her self to the creature, as if all fulnes were treasured in her; in whom indeed is nothing but vacancy and emptines: thus doth this whore draw us from the Lord our lover; who hath ever bin constant to us, and that in the very height of our inconstancy to him.

It is the design of *God* in us, to bring us to live upon his fulnes, and to feed upon those divine dainties, which he will carve out to us: and what soul is it, that in the time of his constancy to the Lord, ever wanted any thing? nay what spiritual refreshments and incomes of divine glory have our souls tasted of, while we have kept in our Fathers house?

But when once *Jeshurem* waxeth fat, and kicks; when once we, prodigal-like forsake our Father, and think that there is enough in self and creature to subsist upon: when once we begin to loath the heavenly Manna, *Christ Jesus*,
and

and to esteem more of the *Flesh-pots, Garlike* and *Onions* of *Ægypt*, the raw and ranck discovery of *this whore of bondage in us*, when we prefer the *bushes* of *swinish self*, and wisdom before the *dainties* of our *Fathers table*; truly we shall at last come to know the want of divine joy and comfort.

Know therefore, *ô man!* that in all thy wanderings from the Lord thy full fountain, to self, thy broken cistern; thou in the mean time, art drawn by the *whore* thy fleshly wisdom, to yeild to her wickednes, By her flattering lips she forceth thee, *Pro. 7. 21.* and thou goest after her as a *silly Oxe* to the slaughter, till a *Dart* strike thorow thy liver; which dart is one of the fiery darts, which the Apostle speaks of, even the woundings of conscience, the gnawings of the worm in thee : and this is that *spiritual death*, which thou hast brought upon thy self, by committing *adultery* with the *whore*, thy fleshly wisdom; who hath stolen thy heart from the Lord, by attributing all fulnes to her self in thee, and now she leaves thee, as not being able to help thee in thy woe, distress and misery: and so much shal suffice for the discovery of a third delusive pretence of the *whore*; whereby she deceiveth the heart of the simple man.

4. This *whore*, the wisdom of the flesh is
very

very changeable in her appearances; it is the policy of an *Harlot* to sute her self to the humour and fancy of her *Lovers*; that so thereby she may still retain and keep them in her favour.

Even so it is with the *spiritual whore*, the mother of *Harlots*, thy fleshly wisdom, which will still be moving and changing her self in her appearances to thee, that so her design may be carried on the more subtilly, therefore the text saith, *Pro. 5. 6. Least thou shouldst ponder the paths of life, her waies are moveable, thou canst not know them:* Behold here, as in a glass, the nature of this *whorish woman*, the wisdom of the flesh! how movable is she in all the puttings forth of her self to man; if thy heart leads thee to all manner of palpable prophanes this *whore* will encourage thee to this course of life, and she will tell thee, that there is time enough yet to be sorry for thy misdeeds, and if through the motions of goodnes, thou beginest to ponder of thy wickednes; and therefore art resolved to mend thy wicked courses and to be more *morally vertuous* for the time to come; this *whore* will move with thee hither also; she will lead thee forth to the presence of many a good moral action, as to extend *Alms*, to feed the hungry, to cloathe the naked, to visit the sick, and to leave of
thy

thy old vices thou hast formerly lived in; all this she will be well contented with: she will be willing with *Saul*, to kill part of the spoil, some open vices and palpable prophanenes; but *Agag*, and the fattest of the cattell, the chief lusts of thy heart, she will work yet under; that in the *Mystery* must be spared: thus the *Whore* will conform her self to man; nay, if thou art brought by higher light to see that *Godlines* doth not consist only in refraining from some open vices, and imbracing their contrary vertues; but there must be *Religion*, as well as *morality* looked after: and therefore now thou art resolved to take upon thee some outward *Profession* of Christianity.

This *whore* will change her appearances to thee here also: she will come forth to meet thee with her *Peace-offering* and her *Vows*; she will move with thee to Fasting, Praier, and Humiliation, provided, that all this while thou attribute the glory of al to her self; she will move as high as any outward *Ordinance* with thee; and all this is lest thou shouldst ponder the *path of life*.

Lest thou shouldst question this *whore* in her wanton gesture, and gaudy attire, she will be- have her self more religiously, and adorn her self more demurely; that so hereby she may the more cunningly draw thy *affections* after her;

her; and thus poor seduced man is *mystically* misled, by the flateries of *this whorish woman*: and in the mean time he *thinks* he serves God. And this is a⁴*th* pretence of *the mother of harlots*, to move and change in all her appearances to thee, that so by her conformity to thee in every respect, she may yet keep thy affections entire to her self.

5. It is the property of this strange woman, thy fleshly wisdom, to render Christ to be at a distance from thee, in all her fornications with thee.

If man in all his adulteries from the Lord, did but seriously consider and really understand, that his *first lover Christ Jesus* is in him, and seeth him in all his *strayings* from him; and how he eats his bread secretly, with the wisdom of the flesh; surely he would be ashamed of his folly, and would not dare thus to commit *harlotry* in the sight of his *spiritual lover*; and this the wisdom of the flesh knows right well, and therefore labours might and main to render Christ at a distance from the creature, that so the soul might not be afraid to commit fornication with her.

Therefore it is the language of the whore, Pro. 7. 19, 20. *The good man is not at home, he is gone into a far country.* And behold the language of this *mystical Strumpet*, the wisdom of the flesh!

flesh ! She will perswade thee that thou maist take a little liberty to sinne, that thou maist exalt ielf a little, in religious performances; for God seeth thee not, he is in heaven, and not in thy heart; and thus, man being deluded by the flatteries of this *whore*, becomes that *Fool who hath said in his heart there is no God*; that so he might magnifie, deifie and worship self in Gods ihead.

Self and flesh will not own the manifestation of God in the soul, when the Lord lets forth the *beams* of his *glory* into the heart of man, and doth, as it were, draw up the soul to a higher center, by giving it some taste of the *powers of the world to come*: it is the work of thy fleshly wisdom to extinguish this divine light in the soul, and as it were to corrupt the stomach, and put the mouth out of taste, that so it might not relish or digest those divine dainties.

And notwithstanding those open appearances of *Christ* in thee, yet the wisdom of the flesh will tell thee, that the good man *Christ Jesus* is gone abroad, he is at a distance from thee: This *whore* will be contented that thou shouldst know any thing but *Christ Jesus*, and him crucified in thee; she is willing that thou shouldst know *Christ* naturally, but not *spiritually*; *Christ* in the *history*, but not in the *mystery*

Mystery: *Christ* for thee, but not *Christ* in thee: it is possible for a man to know very much of the flesh of *Christ*, to be acquainted with the history of godlines, to live under carnall Ordinances and fleshly dispensations, to talk and dispute upon high principles, to be higher in the understanding of the *Scriptures* then others, by the head and shoulders with *Saul*; and yet for all this, he may in al these things commit Adultery with the *Whore*; all these things may be to him no more, then the *Sacrifices* and the *vowes* of this spirituall *Whore*, the wisdom of the flesh: he is not the true Professor therefore, that can read, hear, fast and pray, and worship God in an outward dispensation; but those are the true *circumcision* that worship God in the *Spirit*, and rejoyce in *Christ Jesus*, and have no confidence in the flesh:

He is not a Christian indeed, that doth by the power of nature, believe what is naturally and historically reported of *Christ* in the *Scripture*, but he that by the power of the *spirit*, believes all this history to be verriified in him in the *Mystery*: for there is a history, and a mystery of *Christ*: the History is, *Christ* for us; the *Mystery* is, *Christ* in us. Col. 1. 27.

Now that power of nature which is implanted in man, is sufficient for the giving credit to whatsoever *Christ* is, or hath been

for us, but not for what Christ is in us; this must be by a power equall with that which raised up Jesus from the dead. *Eph. 1.*

Thy fleshly wisdom will be contented thou shouldest be acquainted with what Christ hath done for thee, but she will not endure to let thee see him in thee :

First, she is willing to let thee understand that Christ hath been made *flesh for thee*, but not that the word is made *flesh* in thee; that is, that this God hath by his own power begotten himself, and brought forth himself in his own likenes in thee; that thou art this *virgin* that is *over-shadowed with power from on high*; and hast the *immortall seed of God* in thee, which immortall Seed by its owne power, brings forth its owne self in thy soul, by the puttings forth of the *motions of the Spirit in thee*; this thy fleshly wisdom will not let thee behold: the wisdom of the flesh in that serpent *Rev. 12. 15.* that casts out his flood after the *woman*, or a christian, in whom Christ is by the power of the Spirit born and brought forth; this flood in the *mystery* is, nothing in me but the overflowing of the wisdom of the flesh, and the inundations of sinfull flesh and creature, that flow into the heart of man; this spiritual serpent, hereby endeavouring to drown and destroy, both Christ and a christian, at once,

Antichrist in Man.

19

as it were, both the passive *Mother*, and the active *Babe* on a suddain, such an enemy is the wisdom of the *flesh* to Christ in us:

This flood of iniquity, these *over-flowings* of the wisdom of the *flesh* in us, is that great *River Euphrates*, that must be dried up, that way may be made for the King of the East, Christ Jesus, to ruinate great *Babell* in mans heart. And thus you see briefly, how the wisdom of the *flesh* is an enemy to Christ born in us.

2. She cannot endure to let us see the dying of this Christ in us, although we are the very persons that crucifieth the *Lamb* afresh, and puts him to open shame; yet she wil perswade us otherwise: and thus poor self-seduced man, crucifies his Saviour every day afresh; and yet is so deluded by himselfe, that he seeth it not:

Consider then, O man, that thou art this spirituall *Jerusalem*, where Christ is slain; thou art that Judge, that condemnest Christ in the motions of his spirit, and lettest *Barrabas*, or thy base lusts, go uncontrouled: all the faculties of thy soul, and the powers of the inner man, misled by the wisdom of the *flesh*, are as it were the voice of the people, crucifie him, crucifie him: thy sins are those spears that pierce Christ in spirit, in thee: and thus O man, thou art the daily crosse of

thy *Saviour*: and how happy should'st thou be if thou did'st discern all this ; that so thou mightest look upon him whom thou now piercest and mourn for thy iniquity: but the design of this *whore*, thy fleshly wisdom, is to darken thy eye from beholding of this; thee will rather tell thee, *that the good man is not at home*, Christ is not in thee in his sufferings.

And thus poor man, misled by the *whore*, becomes that deceitfull *Pilate*, that washeth his hands of the *blood* of this innocent *Spirit*, whom it hath spitefully crucified.

But secondly, Christ may be said to die in a *christian* another way, which also this *whore* cannot indure we should see and behold; and that is, when *Christ* dies in flesh to us, and in us; for some times *Christ* lives in fleshly appearances of himselfe in a *Christian*; some *Christians*, the highest discovery of *Christ* that they have attained unto, is fleshly forms and fleshly ordinances; and thus many a *christian* enjoyes *Christ* as really, &c as comfortably, as the *Disciples* did the naturall flesh of *Christ*; now *Christ* he would needs dye, depart, goe away from his *Disciples* in the flesh, that so he might come in a higher, and more glorious dispensation to them; even so oftentimes *Christ* doth likewise die in a *christian*, to all outward and fleshly dispensations: and
this

this death the wisdom of the flesh cannot indure that the soul should discern; how often doth God goe out of all low appearances to a Christian? Insomuch that a poor Christian many times can finde no *Christ* in his forms, no comfort in Ordinances, no joy in duties and performances; but with *Mary*, stands weeping at the Sepulchre, or those dead dispensations where *Christ* is buried, and can see no appearance of *Iesus* in them, but all this while it seeks the living among the dead: and thus *Christ* dies in a christian to all fleshly appearances, many times: and truly, look what sorrow fell vpon the spirits of the poor *Disciples*, for the departure of their Lord (in the flesh) from them; the like sorrow and grieve falls upon that Christian, from whom *Christ* is departed in all outward dispensations:

Christ compares that present estate and condition of the *disciples*, to a woman in travel, *John* 16. 21, 22. And ye now therefore have sorrow, saith *Christ*: behold O christian; the lively Image of our condition! when *Christ* crucifies his own flesh to us, in all those outward dispensations, wherein formerly we have enjoyed God. *March* ~~the~~ *will*

Happily, heretofore we have seen much of God in our outward formall fellowships one with another, in fleshly Ordinances, as Bap-

tisme of water, and breaking of bread; but now happily Christ is crucified in all these things to us, and we finde nothing but dead *flesh* there; nothing that can administer any spirituall comfort in any of these things; see nothing but form and bare *flesh*, bare water, bare bread and wine; insomuch that we now confesse, that our highest attainments of the knowledge of Christ, hath been but a knowledge after the *flesh*; now here lies Christ crucified to all these things, and the soul dead to its wonted discoveries :

Now the design of thy *fleshly* wisdom, is to darken this death of Christ in thee ; shee cannot endure that the soul should move out of its *fleshly* discoveries; for she loves the outward order , and *fleshly* decency of all these things; and therefore she'll tell thee, that Christ must be found here, or no where; and thus keeps the soul in bondage to her selfe; insomuch that the poor creature goes again and again to his outward worship, and yet findes no living Christ there; nor is possessed with any more comfort in them, then proceeds from the power of the *flesh*; whereas indeed the soul should be willing to waite in this dead condition, for the return of the *spirit*; to lie empty and bare at the gate of mercy, out of all those formall dispensations, from
whence

whence Christ is departed; waiting for the comforter: and therefore my counsell is to all those who see *Christ* dead to all such carnall and fleshly dispensations in them: christian, wait upon the Lord, *and thou shalt renew thy strength*; Christ must have his time to lye in the grave, hidden from thee in all his appearances to thee; but this know, he will see thee again, in a more spirituall discovery of himself; it is but a while, and he that shall come will come, and will not tarry; and will take thee up into himselfe, above these types and figures; he will be thy water, and bread and wine to thee; he will bring thee to the enjoyment of the substance, and thou shalt no more live upon the shadow; thou shalt live upon the kernell, and not alwaies be cracking upon the shell; *For if we be dead with Christ, we shall also live together with him*; but be sure in the mean time, that thou beware of the whore, lest she by her appearances to thee in all outward worships, make thee believe that Christ is living in all those things wherein he is dead and buried. And thus in brief, you see that this strumpet the wisdom of the flesh, is an enemy to the discovery of Jesus Christ in us. And now me thinks by this time we may see *who is the great Antichrist that John speaks of, in his first Epist. 4. chap. 3. ver. That every spirit*

that believes not, or denies Christ come in the flesh, is *Antichrist*: And what is it now that denies Christ come in the flesh? If thou would'st know Christian, what this *Antichrist* is, and where shee lies, thou needest not goe far to discover it; thou needest not go to *Rome*, *Canterbury*, or *Westminster*, but thou maiest finde that *Antichrist* in thee, denying *Jesus* to be come in thy flesh.

Oh, al ye that would fain shew your selves professed enemies to this *Antichrist*, that man of sin, who seeks to destroy root and branch, al those in whom you conceive their are the appearances of him; return, return O man, into thy own bosome, and there behold him lying secretly in thy own soul; there is the *Antichrist*, that denies every manifestation of God in thy flesh; this is the *whore* that thou daily commits fornication with all; this is the *Babylon*, whose downfall will be joyous to the Saints; this is the *heretick* and the *chismatick*, this it is that makes rents and divisions amongst us: and therefore we ought every one of us, to desire God to subdue the *wisdome of the flesh* in us, and to wait upon the Lord untill he comes to shew us the judgement of the spirituall *whore*, this *Antichrist* in us: and not so much desire the down-fall of either *Pope*, *Presbyter*, or *Independant*, or any other
state

State whatsoever; but to desire the ruine of this *mysticall Babylon*, which is the mother of all our harlotry from the Lord: and so much shall suffice for answer to the second question, which is namely, *How the Wore works, and what pretences she deludes the soul by?*

We proceed now in order to a third question. Namely,

3. *How the soul comes to attain to a sight of her?*

In which wee shall first propose the way that God doth usually take to discover this *Whore* to a Christian.

2. When the soul seeth her, how and in what manner it apprehends her.

First, for the way that a soul comes to attain a sight of her by:

If then, thou would'st know the way how a Christian comes to a spiritual sight of flesh and self; know, that God must deal with thee as he did with *John*, *Rev. 17*. When God would shew *John* the judgement of the great *Whore*, and give him a discovery of the *whore*, he takes him *v. 3*. *And carrieth him away in the Spirit into the wilderness*, and then saith *John*, *I saw a woman, &c.*

First then know, that thou canst never behold self aright, till God take thee up, or carry thee away in the *Spirit*. The *spiritual man*, saith the Apostle, *seeth all things, discovers all things*

things, and judgeth all things: so much as the Lord spirituallizeth a christian, so much he sees into himself, and discerns and beholds this mysticall *whore* the wisdom of the *flesh*, in himself: and now he judgeth and esteems of her as that *whore*, that adulteresse with whom he hath (in all his waies and worships) adulterated from the Lord:

Therefore the *Apostle* saith, *That the Spirit searcheth all things*, 2 *Cor.* 1. chap. So long as the soul lieth under the vail of the *flesh*, so long self is undiscovered to him; for while the creature lies wrapt up in the *mantle* of nature, it is in a spirituall slumber or sleep: and lies as one passive, under the workings of the wisdom of the *flesh*; rockt a sleep in the cradle of *fleshly* security: but now when God speaks by the small and still voice, yet powerfull utterance of the *Spirit* in a christian; come up hither; when God takes a soul up beyond selfe and creature; in so much that now the creature sees all but vanity below Christ: now I say, the creature comes to some discovery of himself, but never before.

That man that will view the breadth and length of a City at once, must not alwaies be walking about in the streets; but he must assay to get up to the top of some mountain that lies above it, and so the City shall be discovered

covered to him, with its breadth and length : even so it is with the spirituall *Babel*, which is in thee, O man ! even the wisdome of the *flesh* : thou must be taken above it, ere thou canst truly and really discover it.

2. Thou must be carried away in the spirit; carried quite away from all power, policy, strength, motion and action of the creature :

3. The place whither thou must be carried, that is into a wilderness; which is, into a lost condition to sin and self: never doth the soul attain to a reall sight of the *flesh*, till the Lord by his spirit doth (as it were) lose the soul to it self: when the creature comes to be at a loss in it self, in all its *fleshy* performances; not knowing where to have recourse; but sees that his narrow *fleshy* heart is so wide a wilderness, that he is lost in the many turnings and windings thereof: now the creature comes to behold his *spirituall adulteries*; now he sees into what a lost condition he is fallen; and how the *whore* all this while in al his *duties, worships, forms and disciplines*, hath stolne his heart from the Lord, his first lover and tender husband : *Paul* was carried away by the spirit into this wilderness, *Colos. 3. ver. 7, 8, 9.* he professeth ver. 7. That what things were gain to him, he counted loss for Christ; yea doubtless
saith

saith he, v. 8. *And I count all things but losse for the excellency of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung, that I may win Christ: Paul never knew himself, nor creature excellency aright, till God shewed him the excellency of the knowledge of Christ; and when he comes to see the worth of Christ, then he sees himself in a wilderness, and in this wilderness or lost condition, he spies the vanity of all that was flesh below Christ; so that now when God carries away a soul in the Spirit, and loses it as it were, to its self, and lets loose the beams of his own glory upon it, ravisheth the heart with his own beauty, catcheth him up as it were into the third Heavens, and sheweth such divine excellency as it never yet apprehended; the soul by the clear aspect of his beatifical vision of God, begins now to see the vanity and deformity of it self, and is (as it were) in as great amazement of spirit, as the man doubtlesse was, who was born blinde from the womb, and yet now comes to see the Sunne, or as one that hath been shut up in a darke dungeon, and now comes to walk in the light, even thus it is with poor man in the highest glory and excellency of the flesh; when God sends forth the beames of that Sun of righteousness upon poor Man, how dark he beholds him-*

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himself to be, as he stands in relation to all fleshly excellency, when God shewes him the worth, value and excellency of himself in a Christ; what loss, dung and drosse doth a Christian esteem those things to be, though formerly never so glorious and excellent; and therefore Paul now no longer desires to be found in his own excellency, or in himself, but saith he v. 9. *That I may be found in him, not having my own righteousness which is by the law; but that which is by the faith of the son of God: the light of Christs excellency, it doth so fully discover self and flesh to the Christian, as that now he loaths the scarlet colour, the glorious attire of the whore, even all its golden performances, her gilded vows and sacrifices.*

O, all ye poor souls, who are apt to place your glory in any thing below Christ, and to hang your righteousness upon your prayers, fastings, mournings or any outward Ordinances, alas, how far are you mistaken! who when the Lord comes to carry you away in the spirit, to see al your glory in Christ, your righteousness in him; you will then see the odiousness of every thing below Christ, which thou hast wondered after; thou wilt then desire that God might find thee in this wilderness, quite out of self; that here may not be any booke of the Beast in thee, but that thou may'st wholly be in-

corporated into Christ: in whom thou now see'st thy glory to consist: And thus ye see, what the way is, that God useth to discover self, or this *Whore* the wisdom of the *flesh*, to the soul.

Secondly, Let us consider how and in what manner the soul beholds this *Whore*.

A poor creature whom the Lord hath carried away, or taken up into the Spirit; that now lives & walks in the *spirit*, he sees and beholds himself not as he was wont to do formerly; happily thou was wont to see a glory and excellency in things that were below God; but now on the contrary how *loathsome* is every thing, that comes short of the *divine excellency of Christ*: happily heretofore thou hast seen some worth in thy prayers, and in thy teares, some esteemableness in thy duties and performances, some glory in thine own *righteousnes*, but now thou see'st all these things which before were counted *gain*, to be but loss unto thee; thou beholdest all thy own *righteousnes*, to be but as a *menstruous cloath*, & as a filthy rag: happily heretofore thou boastest of thy pedigree with Paul; of the tribe of Benjamin, and of the stock of Israel; that thou art descended from such a reformed church, from such visible dispensations; so that as touching all legall worships, outward forms and Ordinances, thou may'st be nominated

minated a *Pharisee* ; but now thou seest the lownes, and weaknes of these *fleshly* things, wherein thou hast formerly boasted : now thou rejoycest that thou hast attained to the knowledge of that Christ which is, the end or substance of all these *fleshly* things unto thee, so that now thou hast no confidence in the *flesh* any longer ; but art become one of the true *circumcision* that worships God in the spirit, and rejoyceth in Christ *jesus*; in a word, this spirituallized christian, seeth al below Christ to be but the garment of this spirituall strumpet, that she useth to appear in to deceive him; he now sees the *whore*, and her various pretences, and how she hath formerly deceived him in her severall dresse; he sees her not only in her gaudy attire, but in the height of her modesty, even in her religious garment, so that now he seeth how the wisdom of the *flesh* makes use of all outward worship, formes and Ordinances, to deceive the heart of the simple.

Finally, this spirituall Man, hath the same discovery of this *whorish* wisdom, as John had, Rev. 17. from the 3. to the 7. verse.

1. John he saw the woman sitting upon a scarlet coloured Beast; truly when God carries thee away in the Spirit, thou wilt behold thy self to be the Beast, that this mysticall whore the wisdom of the *flesh*, doth thus vassalize man in his

his fallen condition from God; as it were Satans Pack-horse to act all his designs of wickednes.

This Beast, had seven heads and ten horns; these seven heads & ten horns, are seven Mountains and ten Kings, the Scripture saith; which in me, are nothing but those powers of man which God hath indued him with all; as Reason, Will, Affection, Understanding and the like; and all these v. 13. doe with one consent give and ascribe their power to the Beast, or poor beastialized man; and this Beast man, imploies all these with their power to make warre against the Lamb Christ Jesus, v. 14. and so here is a discovery of poor milled man, fighting the battell of the whore, his fleshly wisdom: all this doth the Christian apprehend in himselfe, when the Lord carries him away in the spirit of his glory.

2. John saw the woman: v. 4. arrayed in purple and scarlet colour, deckt with gold Pearls and precious stones: truly Christian, when the Lord takes away this false glasse eye of flesh from thee, & indues thee with spiritual eye-sight from himself, thou shalt see this whore, thy fleshly wisdom, in all this her glory and excellency in thee; for all these golden Pearles and precious stones, & scarlet colours, are but the trimmings of the whore, that she usually puts on and cloathes her self with all, when she comes out to meet the sons of men; that

so hereby she might with the more facility dazle the eies, intatuate and bewitch the senses of her spirituall lovers : but now when God takes up a soul into Spirit, then flesh is, as it were, uncloathed to the creature; and now the soul looks not at her glorious shewes, which formerly hath bewitched his heart; but he sees and knows that under that *golden habit*, there walks this subtil Harlot; under this *speckled skin*, there is a venemous, viperous, serpentine carcasse: the man whom God hath *spiritualized*, when the wisdom of the flesh appears in him in her glory, clad with excellency, and adorned with all her beautiful Robes; yet all this while he sees her *naked and bare*: the *Spirit* teacheth him to look inwardly, and not altogether outwardly; and this is such a *mystery* that the poor, *carnal heart* cannot discern, because he looks *fleshly and carnally*, and hath not yet received this *spiritual eye-sight* from above.

3. But then, *John saw the woman having a golden cup in her hand, full of abominations and filthines of her fornications.*

Now that soul which God wraps up in that *spirit of glory*, he beholds this *whore* in him; and sees how she hath deluded him by her *golden Cup*, to taste of the wine of her fornications: for this golden Cup in the *whores hand*, is (in

the *mystery* of it) the gild'd pretences, and golden appearances of the wisdom of the *flesh*; in which pretences there is contained, the wickednesse of her abominations, and filthinesse of her fornication.

A man caught up, and carried by the *spirit* to walk in the life of Christ, and to live in the purity of God, sees himself (as it were) now awakned out of the drunken sleep of the *whore*; newly risen out of the defiled bed of the *flesh*; from the spirituall vomits, swinish abominations, and beastly uncleannesse that he before wallowed in.

4. Again John saw, ver. 5. what was written upon the womans fore-head :

Truly, untill such time as the Lord takes a soul up into *spirit*, though the wisdom of the *flesh* appear openly to him, though she shewes her very fore-head, yet he cannot discern her in her appearances; but now when God hath caught the soul into *spirit*, and carried him away in the *spirit*, then he sees the *whore* in her apparitions; he beholds *mystery* in the fore-head, or palpable workings of the *whore*; *mystery* in all her specious pretences: and notwithstanding all her shewes of glory; yet he sees, she is indeed & in truth *Babylon the great*: the great confused *whore*, which breeds all that confusion of spirit in a Christian; all that

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commotion, disturbance, and out-cries that are in the heart of man; all those heavy, sad and disconsolate thoughts that man is possessed with all; all that disorder that many a time is in the soul; every hard thought of God; every despairing imagination; all the gnawings of conscience in the creature: so that (I say) he now sees her to be that great Babel, or confused *whore*, who is the Mother of Harlots and abominations of the earth.

5. But then lastly, *John* saw the woman drunk with the blood of the Saints and martyrs of *Jesus*: Truly this is the very *physiognomy* & portaiture of the *whore*, to a Christian that is carried away, in the spirit, he now comes to behold her a drunken, blood-thirsty *whore*; he now seeth how the *whore* hath martyred the bringings forth of Christ, slain and crucified that man *Jesus* afresh: he sees how the *whore* is drunk with the blood of the Lamb in him: In a word, the Saints truly spirituallized, beholds self and flesh to be the most hateful, detestable, loathsome thing in the world to him; look how loathsome and injurious a mans vomit is to his stomach, even so loathsome is self to that Christian, from whose stomach God hath fetched up all the corrupt flesh, by bringing the soul to be lovesick of Christ, with the operative Pills of his blessed Spirit: O, how hatefull now is the gold-

den cup and sweet wine of the whore, to a spiritualized man; insomuch that he now loaths and abhors himself in dust and ashes; nay, indeed he begins now to wonder at himself, in his own thame and folly, as the Text saith, v. 5. That when John saw the whore, he wondered with great admiration; truly, the same is the condition of every Christian, who by the carryings away of the spirit, comes to a spiritual sight of this who e, the wisdom of the flesh; he now wonders that he should be drawn to commit folly, by so filthy an harlot: he now wonders that such a bulk of filthines, such a mountain of wickednes, and spring of bitternes should be in him, and he never till now able to discern it: he now wonders that ever the lenity and mercy of God should so long bear with him in all his adulteries with this swinish whore: he now wonders that God at last hath brought him to such a sight and discovery; he admires to see where he is, and where he was; that God hath brought him from flesh, to live in spirit; from darknes, into his marvellous light; from the waies of sorrow, to that high way, the Lord Jesus.

And thus you see briefly, how, and in what manner, the soul beholds this mystical whore, the wisdom of the flesh: And so much shall suffice for the third Question, namely, *How the creature comes to attain to the sight of her?*

We proceed now in order to the fourth Question, which is, namely,

When and how she shall be destroyed?

Now in brief to answer to this, and so draw to a conclusion of the matter. I thus reply,

Ans. If then, O man! thou desirest to know how, and vhen this *spiritua^l* whore shall be destroyed: It shall be done in the day; and by the coming and appearance of *Iesus* in thee: *this day* is the *last day*; and this coming is the *second coming* of *Iesus*.

Now as concerning this *last day*, know this, O man! that its nothing for thee to reade the History of the last day in *Scripture*, and there to see what shall be done in *that day* that God will glorifie himself in the *Saints*, and be admired in all them that believe; that then God will thorowly purge his floor; and the *Saints* shall be like him, for they shall see him as he is; now I say, it is nothing to know this in the *History*, except we know it in the *Mystery* of it.

Thou art therefore to expect *Iesus* to come to judgment in thee; and the end of the world to be in thee: thou art to wait for the return of this *Iesus in spirit*; vvhich shall come to thee as he did to *Iohn*, and shew thee the judgement of the great whore in thee; for there is nothing that shall happen or fall out to thee, in

relation to the day of judgement, which shall not be verified in thee in this life: though it may be, not in the same manifestative measure or fulnesse, as it shall be hereafter.

As first, one signe of this last day, is that there shall be wars and rumors of wars, Nation shall rise against Nation, and Kingdom against Kingdom: now here christian, thou maiest behold the last day to be at hand, here is gog and magog at battell with the Lamb; what is it that makes all that envy, variance, strife, sedition, emulation in the world: but the second, or spiritual appearance of Jesus in his People; the coming of Christ in his Saints, is not to bring peace but a sword amongst us; I confidently say, that this last day, this spirituall appearance of Christ in men & women, is the very original of all these commotions that are amongst us; insomuch that now here is, The Father hating the appearance of Christ in the Son, and the Son likewise in the Father; the Mother in the Daughter, and the Daughter in the Mother; one brother sheathing the sword in the bowels of another, because the last day dawnes, and the star of glory is risen more in one then in another; heer's Cain killing Abel, because his sacrifice is accepted of the Lord & the others is not: I tel thee Christian, the more the whore wil bestir her self, she wil not only raise

raise outward but inward war against thee: which inward insurrection and rebellion, is a symptome, that the day of judgement is at hand in thee. *John* tels us *Rev. 17. 14.* That the Kings of the earth shal make war against the Lamb; which Kings in the mystery, are but the kingly governing powers of thy soul, which are assembled together in thee, to this spirituall battell of Gog and Magog, to gage war against the innocent Lamb *Christ Jesus* in spirit: but the Lamb shal overcome them, for he is King of Kings and Lord of Lords; all the power and policy of the flesh, shall at last yield their power to Christ, and shall consent to the just judgement of the whore thy fleshly wisdom; but till this strong man the flesh be cast out, by that stronger then he, *Christ Jesus*, there will be nothing but war and confusion in thee; so that indeed now the serpent is come down with great rage in thee, knowing that he hath but a short time; the more nigh the comming of Christ is, the more this serpent spits out his venome; this *Antichrist*, this whore, wil the more earnestly bestir her self, knowing that it is but a short time to her judgement. *St. John* tels us *Rev. 12. 7.* That when the woman had brought forth her man childe, which was to rule all Nations with a rod of Iron, the woman upon the birth of this man childe fled into the wilderness, and when the woman

was in the wildernes, then saies *John*, I saw war in heaven, *Michael* and his angels fought against the Dragon, and the Dragon fought and his angels (and what's all this to me?) Truly *Christian*, me thinks this war in Heaven is a sure symptom of the day of judgment, the end of this world in us, when God hath by his own power brought forth this man *Jesus* in us, and hath given him power to rule and reign in this woman, or weak passive *Christian*: the soul presently upon the birth or bringing forth of *Jesus* in it, is immediately in a *wildernes*, or lost in it self, and lies as one amazed at this sudden work of the Lord; and in this bewildred condition of the creature, Satan he gages war upon it, shoots his fiery darts at it, pursues the woman with *Herod*, and seeks to devour both *Christ* with the *Christian* also: now therefore *Christian*, know that thy soul is this Heaven, where this great battel is fought; thou being in a lost bewildred estate, as not knowing vvhich vway to escape the vvwoundings of Satan, and the fiery darts of the vvicked, but standest as a senselesse, lifelesse mark for thy *spirituall* enemies to shoot at: but *Michael* thy *spirituall* Prince *Christ Jesus*, he fights for thee against that Dragon, that Whore, that Antichrist, that labours to devour thee; so that thou art that poor passive that lies stone still, vvhilst

whilst the Serpent stings thee, and the Dragon exercises his cruelty upon thee, till at last this Michael, our Prince Christ Jesus, hath by his own power and strength, cast out, and so routed this Dragon, this old Serpent, ver. 9. That now his place is no more found in Heaven or in thy soul; and thus maist thou see Christ judging the Whore, this Serpent in thee, insomuch, that now this loud voice is uttered from heaven, or the soul of a Saint, as in ver. 10. Now is come salvation, and strength, & the kingdom of our God, and the power of his Christ: whereas before, nothing but the dreadfull voice of bell, wrath, anger, fury and judgement; nothing but wars, and rumours of wars heard in thy soul; yet now the day is come, Christ is come to judgement in us, and hath condemned the whore in us, now the voice of salvation is heard in thee, whereas before thou apprehendest God, as David did sometimes to have shot the arrows of his wrath at thee, and to have battered thy soul in pieces, by the thundering Cannon of his wrath; yet now thou feest there is a cessation of these tumults in thee, and thou now feest that sweet messenger of God the eternal Spirit, drawing neer towards thee with its white Flag of peace, joy, comfort, and salvation, bringing comfort unto thee, by telling thee thy warfare is accomplished, thy iniquity
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is pardoned, and thou hast received double at the Lords hands for all thy sins (and then further) now strength is come also, which is another part of the voice from *Heaven*, alas how feeble and how weak, faint, and unable was the soul before the *spirituall resurrection* of it? for the birth of this *childe Jesus* in it, is the regeneration, or new birth of a christian: the wilderness the woman fled into, is that mortified dead, lost estate of a christian; the grave where the soul is buried to every living action; and the overcoming or conquering of the *Dragon*, or the spirituall *serpent*, the wisdom of the *flesh*; is the resurrection of a *Saint*, or that spirituall day of judgement of the *whore* in us : now as *Jesus* raised up himself by the power of the Father from out of the bowels of the earth, so by the strength and power of this *Jesus*, who is the resurrection and the life, a christian rises out of this dead condition; and so her mortal putting on immortality, and corruption putting on *incorruption*, here is death swallowed up in *victory*. The christian now as he hath formerly been planted with Christ in the likenes of his death; so likewise now in the likenes of his *resurrection*; it bears now no longer the *image* of the first dead *Adam*, but is *risen* in the likenes of Christ, out of earth and flesh, which
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formerly he was involved and buried in, and by his rising again, overcomes the *Dragon* by the blood of the *Lamb*, kills the great *Goliath*, the wisdom of the flesh, and this is all by the strength of that strong man Christ Jesus who is entred into this temple, or the heart of man, and silences all these earthly rumors and commotions in him; and also is the second part of the voice from heaven fulfilled, *Now is come not only salvation but strength.*

And then thirdly, the *Kingdom of God*, that's come also, and the power of his Christ: our Saviour taught his disciples whilst he was in the flesh, and knew him only after the flesh; I say, he taught them to pray, *Thy Kingdom come*; so that the *Kingdom of Christ*, in that sence, was not yet come to the *Disciples*; even so it is with every poor Christian, that hath attained to no more knowledge then the *flesh* of Christ can teach them; that do not know Christ any other waies, then by the beholding of his *fleshly* substance; as *christians* doe in all outward and *fleshly Ordinances*, that see no more nor know no more of Christ, then *bread, water* and *wine*, and outward forms and order can teach them; the *Kingdome of God* is not come to them yet: while the *woman* was in the *wilderneffe*, the *Kingdome of God* was not come in her; but when she, by the strength of
God

God was risen, and had overcome by the blood of the lamb; then she cried, now the kingdom of God is come: the woman was fed in the wilderness, ver. 6. in our low and lost estate, God he feeds us with milk; because the Kingdom of God, Christ in the measure of the Spirit is not yet come to enable us to bear stronger meats, in the wilderness or weak condition of Saints, God feeds them with manna; but when he brings them into Canaan, he then compasseth them about with the flowings of milk and honey: this Canaan, is Christ, the true Rest of a Christian, the Kingdom of the Father in the Saints, who draws up the soul from these low dispensations, by degrees, as it were, till he hath seated it in himself, brings the soul out of the fleshly knowledge of himself, into spiritual discoveries of his Excellency; so that now the soul praises no more in the imbecility of the flesh, Thy Kingdom come, seeks no longer in fleshly Forms and Ordinances for the Kingdom; for it is already in them, and they live in the enjoyment of it: Now is come salvation and strength, and the Kingdom of God, and the power of his Christ: the Dragon and his Angels, they fought to establish their Kingdom in the soul; but the Lamb hath overcome them, and set up his Kingdom in the Christian, And the Kings of the earth, as namely, the powers of the creature bring all their

their glory and honour unto it. Thus you see that the *whore* shall be destroyed, in the *last day*, at the second coming of Christ in us; and likewise, I have discovered unto you one *Sign* of the *last day*, or day of *spiritual Judgement*; which is, those *Combats, Wars, and Commotions* that are in a Christian: I wil but instance two particulars more; and so shall draw to a conclusion.

Therefore secondly, A second *Signe* or symptome of the *last day*, is the dissolution of the *World*; how that the *Earth*, and all that is therein, shall be burnt up; the *Sun* turned into darknesse, the *Moon* into bloud, the *Stars* shall fall from *Heaven*: and thus God will shake the *Heavens* and the *Earth*, and mens hearts shall fail them for fear; expecting the end of such sorrowfull beginnings: even thus it is with, and in a Christian, at the approaching of the *Spirit of Christ* in him; the *World* begins to be dissolved: the *World* is said, *vers. 3.* to be placed in mans heart; which *World* in mans heart, shall be dissolved by the fire of the *Spirit of Christ*; the heavens and the earth are mystically in man; and the waters, with their ebbings and flowings, are to be seen in the mystery, in man; heer's God dividing the *Light* from the *Darknesse*, to be seen in man; the waters below from the waters above the *Firmament*: all this is fulfilled mysteriously in
man

man; in whom God separates himself, who is pure and light, from the darknes and nothingnes of the creature: *The Fowls of the Ayre, and Fishes of the Sea,* are mystically in man; as namely, those flying phantasies, and swimming notions of the creature; in a word, heere's every thing bringing forth fruit after its kind in man; and all Gods creation, good in its own kinde, in this first world, which is in mans heart.

But now this first world, this first creation must be dissolved; whatever excellency God hath endued man withall, in this first creation; whatever maturity of wit and ingenuity the Lord hath lent man; how high soever, and how large soever, the Lord hath naturalized the creature, yet all this excellency shall vanish away; all this worldly glory, as I so call it, shall be consumed and burnt up: but alas! how hardly is this believed, how impossible is this to carnall man, that all this godly creation and worke of God in his nature, should be annihilated; that reason, naturall understanding, and wisdom; nay, nature it selfe, should be consumed: but this is the Lords act, *his strange act*, his work, and wonderful work in a Christian:

Now therefore, consider Christian, that this is but the old world, or first or lowest manifestation of God in thee; which old world

must pass away and be no more: *John* tells us, that he saw *A new heaven and a new earth*, *Rev. 21. 1.* For the first heaven and the first earth was passed away, and there was no more Sea; what's all this? Truly Christian in me its thus much, when this day dawns, and this day Star Christ Jesus ariseth in our hearts, when the morning Sun, even Jesus breaks forth upon us in his glory, warmth and splendor, then begins this world within us to be dissolved; the heavens and the earth in us, begins to meet with the fervent heat of this Sun, and fall away to nothing: and the Lord instead of these, frames a new heaven and a new earth: so that all that was nature and pure reason, and ingenuity, is quite dissolved, and a new work wrought in the soul; that takes up the heart above its former excellency and glory; although that were good in its kinde, yet God will please by the more glorious discoveries of himself to drown all this former creation, and to beget all things new in the creature; and then not onely the heaven and the earth passed away, but also there was no more Sea:

This Sea, or these waters in man, are those great overflowings, and inundations of nature; the swellings and roarings of proud self and creature; this deep silence shall be dried up by the heat of the Son of righteousness: These
waters

Waters are the *very Throne of the whore*, or the *very Seat of the wildome of the flesh* : now when this *Sea* shall be dried up, then there shall be a place no longer for this spirituall whore found in heaven, nor yet in the soul of a Saint.

O, what cause of joy is here for all the *Saints*! yea, what eager pantings after the power and kingdom of *Christ*, should this beget and operate in us, to consider, that in the *day of Christ* the whore shall be destroyed in us, the *Sea* shall be dried up, and the heavens and the earth shall passe away.

If any man yet shall ask, when this last day shall come, and the end of the world shall be accomplished? I answer then with *Christ*, *That this generation shall not passe away, til all these things be fulfilled*; all these things thou must expect to be fulfilled in thee, even in this life, O thou *Christian*, although happily not in the fulnes and glory as shall be hereafter.

Tell me therefore, O thou experienced Saint! whose conscience can testifie all these things to be true: how hath the appearance of *Christ* in thee, many a time confounded, as it were, all thy natural vigour and power? How hath it spoiled principalities and powers, the might and dominion of all natural excellency? How hast thou seen thy self out of thy self

as it were, beyond and above that earth thou hast been in formerly ; vvrapped up vwith Paul, in the third Heavens, as it were, beholding that glory, that all thy old created light could never discern, living for a time in that peace of God which passeth all understanding! Nay, shal I yet further tell you, at the second coming of Christ in us, *Our Sun shall be turned into darknesse, and our Moon into bloud, our Stars shall fall from their center ; All that light of reason and nature; all those fleshly meteors, as also fixed Stars, which have appeared at their several seasons in man, which did discover something of God to him ; in a word, all the inferiour with the superiour discernings of God, that the creature hath had formerly shall be extinguished, and shall appear to him to be but darknes and obscurity: the Sun or the superlative light, shall be turned into darknes, and the Moon, or that light which guides the more obscure part of man, shall be turned into bloud, and confusion ; and God will now create a new vworld in us; Old things shal passe away, and all things shal become new in us. When the Apostle had bin treating of the dissolution of the world, in the 2 Pet. 3. he comes to minde the Saints of the mystery of that history, v. 13. Neuertheles, saith he, we according to his promise, look for new heavens & new earth, wherein dwelleth righteousness, although this old fou-*

dation and fabrick shall be dissolved, and Christ that day of the Lord, shall come even as a thief in the night, and deprive us of al the excellency of our present station; waste, destroy, and burn up all our Gold, Silver, and precious stones, consume all the Glory of our present being, yet saies he here is one comfort, we look for a new Heaven, and a new earth, wherein dwelleth righteousness, God never confounds the old, but he brings a new, the manner of Gods new creation is, to new modelize the heart, to new mould the creature, to create a new Christian, as it were to spiritualize the Christian; in a word, it is to swallow up the Soul in himself, to drown, confound, and bring to an end, all creature glory, in his own incomprehensiv^e excellency.

So that the Saints are said to be that new Jerusalem that came down from God, deckt and adorn'd with the glory of God only, as a Bride adorned for her Husband.

They are called new, Because Christ in them hath created a new world; this new Jerusalem had no temple in it of it self, but the Lord God and the Lamb were the temple of it; truly that soul in whom the Lord God hath made this desolation of creature excellency, and hath created all things a new; this new Jerusalem, or new christian, hath no temple but Christ. In typicall Jerusalem there was a Temple, but Christ prophesied, That there should not be one stone left

left upon another, that should not be thrown down, Mat. 24. Even so when God creates al things new in a christian, he will demolish all that was in his stead, before he came to establish his new creation; and he will make himself the temple of a christian: whatever the Soul sees in any outward things, as formes, ordinances, worships, and the like, yet Christ will destroy & throw down, and bring to nought these things, and make himself all this, and much more to the Christian: and thus you may see the day of Judgement in a christian: here you may see Christ sending his spirit into the worldly heart of man, convincing it of Judgement, because the prince of this world is judged in him.

I proceed now, to the third discovery of the last day, which is, namely, *The destruction of antichrist or the downfall of the whore*; which doth yet further manifest to us, that this last day is in us; the comming of this day of Jesus; and the appearance of this star in us; is the last day of the whore in us: no sooner doth Christ appear, but down falls the kingdom of the serpent, our fleshly wisdom; and therefore if thou wouldst know how this *Antichrist* shall be destroyed, the Apostle tels us, 2 Thes. 2. 8. *That the Lord shall consume him with the breath of his mouth, & the brightness of his coming*; This bright

coming of Christ in us, shall dispell that darknes, and discover that fog that with-holdeth or hinders the revelation of the whore ; Christ will then put aside this veil which is before this *varlets* face ; namely, al her specious pretences, and shews of glory. Christ is that mountain spoken of, in *Iſa. 25.* *In whom God shall destroy the veil of the covering that is cast over all people :* but this must be fulfilled, when this mountain Christ Jesus, shall be established upon the top of the mountains in our souls ; or when *Christ* by his own power hath seated himself in us, above every high thought, and vain imagination ; when the childe *Jesus* is given to us, and hath gotten the government upon his shoulders ; this is the time of the *whores* demolition in us : I say, it is the work of Christ by his coming in a Saint, to discover the whore to him, to take away that veil of flesh, and those mists of obscurity, which this *harlot* hath interposed between her self, and the soul : when the day dawns, the darknes vanisheth away ; even so, when this day, Christ Jesus dawns in thy heart ; when day breaks, as I may so say, in thy *soul*, then begins the darknes in thy heart to flee away, and now thou comest to be one of the children of the day. In a word, now thou canst see, discern and distinguish, and before thou couldst

not:

not: alas *Sirs*: a poor soul that walks in darknes, and sees by no *other light* but by the blaze of self, and by the sparks of his own fire, he may be compared to a man that sees by candle light, who cannot discern one colour from another: even so it is with all naturall men, they are not able to see what's good from evil, or what's light from darknesse. O the palapable blindenes of all poor creatures, in whom this day, Christ does not appear! this, it is to have eyes and see not, ears, and hear not.

This sad obscurity of a man that walks not in the *light*, may fitly be compared to that *darknesse* which might be felt, the soul feels many times, what his blindnes is, how it deprives him of the beatificall vision of God, brings him to wander from the way, Christ Jesus, causes him many times to stumble at that *stumbling stone*; and all this is, because the day is not dawned as yet: but now, when the *Son of righteousness* arises in the soul, why then, here comes *light* to them that sit in darknes, and in the shadow of death, and now this light guides the soul into the way of peace: It is said of new Ierusalem, Rev. 21. That it needed not the light of the Sun, or of the Moon, for the glory of God did lighten it, and the Lamb was the light thereof, al which in me is thus much, when God comes

to create a new Heaven and a new earth in a christian, when hee comes by the power of that regenerating spirit, to make his Jerusalem a new Jerusalem; in this new estate, hee will give her new light to walke by; so that now the *Saints* shall have no need of the old *Sun*, or the old *Moon*; no need of the old light of reason and nature, but here is new light brought forth now in the Soul; the new light is *Christ*, or the *Lamb*, who by the radiant beams of his splendor, fills the soul with the glory of the *Father*, and destroyes, or extinguishes all other inferiour lights in the soul. We live in a generation wherein both *Prefs*, & *Pulpit*, doth cry down new lights; and truly I cannot much blame them that so doe, because as yet they walke in the light of the old *Sun* and *Moon*, and are to be comprehended under the notion of old *Jerusalem*; but tell me now? when the spirit of glory hath darkened this *Sun* and turned this *Moon* into blood; quite confounded and brought to nothing the highest sphere of this naturall excellency in them, when this old *Jerusalem* comes to bee made new? then you shall heare a new voice crying-up the new light of God manifested in them; O Christian! I tell thee thou art a thrice happy man, to whom the Lord hath made the *Lambe* a light: This *Lambe-light*, is an innocent

cent light, a righteous light, a pure light, a discovering light; it is this light that discovers the hidden & obscure Whore unto thee; it is the light of Christ that uncovers, and strips the Whore starke naked before thee, of all her glory and excellency; so that now thou beholdest her out of her purple and scarlet colour, even in her very nakednesse and shame. And thus you see how Christ in his day, in a Christian, does first of all discover the Whore to him.

But secondly, in this last day or Sun rising of *Christ* in a Christian, it is the worke of Christ to destroy, as well as to discover this *whore* in us; as it is the property of light to destroy darknesse, so it is the property of *Christ* to destroy Antichrist in the day of his appearance: it will be the worke of *Christ* by his comming in thee, to root out that spirit of Antichrist, head & tayl, root & branch; in somuch that there shall not be left one hoof of the *beast* in thee. When *John* saw the Angel come downe from heaven endued with great power, *Rev. 18. who inlighened the earth with his glory*, immediatly he heard this voice, *Babylon is fallen, is fallen, and is become the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hatefull bird; all which teacheth me thus much, that when that Angel of the ever-*

lasting Covenant Christ Iesus, is by the Father sent down into the hearts of his Saints, who comes by the power of his Spirit, and enlightens the earth or earthly man with his glory; when the earth is filled with the knowledge of the Lord; when the glory of this Sun comes to enlighten and beautifie our earthly hearts; then is the time of Babylons downfall; now is the season of the whores destruction; now is the Saints time of Hallelujah; now rejoyce over her thou Heaven, and all the holy Apostles and Prophets, for God hath avenged you on her, v. 20. The Prophet Malachy tels us, cha. 4. That the day comes that shal burn as an Oven; this day is Christ Iesus, who indeed shall so baptize us with the Holy Ghost, and fire, as that he shall consume and burn up, waste and destroy all the appearances of the whore, the wisdom of the flesh; and therefore the same Prophet tels us, cha. 3. 34. That he shall sit as a Refiners fire, and as Fullers sope, and he shal purifie the sons of Levi, that they may offer to the Lord, an offering in righteousness; this day must burn in us, this Iesus must be a Refiners fire to us, before we shall see the downfall of mystical Babylon; the work that Christ hath to doe in us, is to destroy mortality, and to clothe us with immortality; to destroy this corruption, and to clothe us with the incorruptible righteousness of himself.

After

After the downfall of the whore, *Rev. 19.* John tells us, *ver. 8.* That there was granted to the Lambs wife, that she should be arraid in fine linen, clear and white, &c. In which I observe, first, the love of Christ to the soul; Christ did first of all by his blood and passion, purchase the soul to himself, to the end that she should be a constant Spouse unto him; but she hath adulterized from her husband; committed harlotry from her first lover, and hath taken part with *Antichrist* against him: upon which adultery, the jealousy of the Lord arises in himself, and as jealousy is said to be the rage of a man, so the Lord, as I may say, in the rage of this jealousy, comes and destroies this *Antichrist*, stils sin in the Christian; sheaths the sword of the spirit in the bowels of this spiritual *Antichrist*, breaks the head of this Serpent in us: but yet notwithstanding, entertains this adulterized creature into his love and favour, does yet once more espouse her to himself, by a fresh act and manifestation of love and favour: you may see an embleme of this love in *Hos. 3. 1.* where God commands the Prophet to go with a message of love, to the woman that had plaid the harlot with him, Go, yet love a woman beloved of her friend, yet an adultresse: though she an adultres, yet I am her friend; though she an harlot, yet I send love greetings towards her: though she hath bin

unconstant towards me, yet I will owne her to be my wife, my spouse, my beloved; and therefore the text saies, that it was granted to the Lambs wife, that she should be arrayed in linen, cleane and white: which likewise dictates to me,

In the second place, the purity that this day of burning, Christ Jesus in spirit, works in the heart of his People; he doth not only take from it the garment spotted with the flesh, but likewise cloathes it with the shining Robe of righteousness; he doth not only empty a Soul of its own corruption; but likewise fills it with his glory: beautifies it with his own adornings: O fair, beautifull, amiable creature! whose beauty and excellency consists in Christ that divine center of brightnesse & glory: this will send a Saint to the depth of admiration: behold! what manner of love hath the Father bestowed upon us, that wee should bee called the Sons of God? that God should thus by the power of the spirit, consume all this dross & corruption in us; and bring us by that divine light to see our union with the Father, in the Son; and to see the glory of our adoption in Jesus, & to behold our selves in the flesh of our elder Brother at the Right-hand of the Father? This is mercy past discerning, and worth admiration!

Thus will God in the power of his spirit judge this spirituall Whore in us; and ease us of the

the

the vassalage, & servitude we were in to our own selves. Thus shal the brats of this spirituall Babylon, the wisdom of the flesh, be destroyed by that happy man, Christ Jesus.

God saith, *Isa. 17. 12.* concerning this destruction of Babylon, *That hee will make a man more precious then fine Gold, or the Golden wedge of Opher;* this man is Christ, who in the day of his power and in the confounding of this spirituall Babel in us, shall be made unto us more precious then the highest creature excellency: never till now, will the Saints come to value and to prize Christ, till they see what he doth in them.

Now, how beautifull upon the mountains, are the feet of them that bring glad tidings of good things; that publisheth Salvation; that saith unto Zion thy God reigneth? Thy Messenger upon the Mountains, is Christ Jesus; who comes Leaping over the mountains, and skiping over the hills of difficulty, that lies in the way; and appears in glory to his Spouse or beloved christian, and declares the message of glad-tidings to him; Namely, *That his warfare is accomplished, that his iniquity is pardoned; the battell between Gog and Magog and the Lambe is finished; & the Lamb or innocent Spirit, hath overcome all by his power and strength; & now likewise he declares to Zion or the soul of a Saint, that his God reigneth;*

now

now is come the Kingdom of our God, and the power of his Christ, therefore Hallelujah; for Babylon is fallen, the whore is destroyed; God hath now put into the hearts of the Kings of the earth (or powers of earthly man) to hate the whore, and reward her as she hath rewarded them: and therefore again, Hallelujah, for the Lord God omnipotent reigneth, and the Kingdoms of the whore are become the Kingdoms of the Lord, and of his Christ.

All that remains behinde therefore, is but one word of Application, which shal be but only my exhortation to all poor souls that are groaning under this burdensom task and Egyptian bondage of the whore; doubtlesse there are many to whom these my poor endeavors may offer themselves, whose portion it is to groan under this spiritual vassalage, to labour under this body of death.

O Christian! whatever thy condition be, cast not away thy confidence, but wait upon the Lord, and thou shalt renew thy strength; expect the return or second coming of Christ in thee; pray daily, that Christs Kingdom may come in thee; that the Lord would establish his own Throne in thy heart; expect the coming of the messenger of the Covenant into his Temple, or thy heart, even the Lord Christ, whom thou seekest.

O! labour to see that Christ is approaching

ing near thee, though the *clouds* of sinne and wickednes hinder the sight of him; know also, that this *spiritual Sonne*, Christ Jesus will break away the clouds, will dispel the mists of iniquity in thee; and will *break out* upon thee, in his full warmth and splendour; and will bring thee to walke in the light of his glory.

It was said of *Abraham*, *That he saw the day of Christ, and was glad*; how gladly then should the Saints expect, and *spiritually see* this day to be at hand in them; In which they shall be freed from that *burthen*, which they now undergo? Shall I tell thee yet farther, for thy comfort, *ô Christian!* this *Jesus* that comes, *will come, and will not tarry*: The Lord sees thee in thy poor weak condition; he takes notice of those many *foils* that thy *wicked heart gives thee*; he hears thy sighings, cries and groans; he yearns after thee; he makes haste to come unto thee so quickly, as may conduce to the advancement of his glory, and thy souls further peace and comfort.

Thus in brief, I have *discovered* to you, in some measure, *The mystery of iniquity*, which works in all of us; *The great whore, The spiritual Babylon, with her rise and her down-fall.*

In which poor Treatise, I desire that those to whom it shall come, would thus understand me;

me; that I do not in any wise seek hereby to set up my own opinion, as *Antichrist*, above others; but do only declare what I conceive from good reason, to be the manifestative minde of God unto me: And in al my mysticall applying of any Scriptures; I would not be thought hereby to endeavour the overture of the *Historie*; but only so much of the *Historie*, as I see verified in me, in the *mystery*, I have presumed in my present light, to declare to al men: what is of God, in my weak endeavours, I desire him to make known; by the declarative power of his *spirit*: what is of self, I desire to have a heart to disclaime it, when the Lord shall manifest it unto me; and so I commit my labour to him, from whence only, I expect a reward: desiring nothing from any man, but a favourable construction of that which I have declared to all men, in the bowels of love and affection.

For my own part, I am one that waiteth for the Kingdom and power of Christ, to be manifested in me: I desire to see farther the glorious dawnings of *Jesús*, and risings of his glory in me; and looking for, and hasting to the coming of the day of *Jesús*; in which, all old things shal passe away, & al things shal become new, and that which I conceive in this condition is the best course for my self to take, I shall likewise

likewise fasten the same advice upon all others

*Who is amongst you that feareth the Lord,
that obeyeth the voyce of his Servant,
that walketh in darknesse, and seeth
no light, let him trust in the name of
the Lord, and stay himself upon
his God.*

Decem. 12. 1647.

Jos. Salmon.

F I N I S.
